THE PRINCESS OF WALES
SARASVATI BHAVANA STUDIES
(Reprint Series No. 4)

INDEX TO
ŚABARA-BHĀṢYA

By
COL. J. A. JACOB



EDITED BY
GAURINATH SASTRI
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PREFACE

We are privileged to present before the academic world the reprint of the twelve volumes of the famous "The Princess of Wales Sarasvati Bhavana Studies" published between the years 1922 and 1954 under the authority of the Government of the United Provinces with Dr Gaṅgānatha Jha as its first editor. We are thankful to the University Grants Commission for releasing adequate funds for the publication.

The present editor takes upon himself the responsibility of reprinting the volumes according to a principle convenient and commendable to readers by putting together in one separate book the several articles from the pen of a single writer published serially in successive volumes on one subject. To mention, Mm. Gaṅgānātha Jhā's 'Studies in Hindu Law', Mm. Gopīnātha Kavirāja's 'The History and Bibliography of Nyāya-Vaiśeṣika Literature' and Notes on Religion and Philosophy' (a collection of Kavirajajī's 24 articles), which appear in Vols. I-IV and VI, Vols. III-V and VII and Vols. I-X respectively are printed in three separate books. The foot-notes in the original volumes are collected here at the end, the text mentioning

their numbers serially. And, indices which will enable scholars to consult those portions of the text where they occur, have been inserted.

Col. J A. Jacob's articles in this volume which are serially the Index to Śābara-Bhāṣya Vol I. and Vol. II published in the Bibliotheca Indica Series of the Asiatic Society of Bengal long ago were printed in the Old Series as following :—

Vol. II, pp. 5-28
Vol. III pp. 1-39
Vol. VI, pp. 1-18
Vol. VII, pp. 141-166
Vol. VIII, pp. 154-169

The complete index of the first volume of the Śābara-Bhāṣya was printed from Vol II-VI (New Series pp. 1-92) and the index of the second volume of the Bhāṣya started from Vol VII and went upto the entry "प्लाक्षं प्रस्रवणं प्राप्य etc." in Vol. VIII of the Old Series which clearly shows that this was incomplete. This index of the second volume of the Bhāṣya has been printed here in the New Series from pages 93-141.

This Index to Śābara-Bhāṣya on Mīmāṁsā Sūtras by western Indologist Col. J. A. Jacob contains the important words with their meanings and quotations from the Vedic texts with their references. Thus, it serves as a most important source-material for the study of Mīmāṁsā in particular and cultural data in general and it will

fulfil a long standing demand of the academic world for putting it in a book form.

I feel very happy to be associated with this University once again to see this important work printed in a book-form. The task of editing is indeed very difficult. And, in this context I must appreciate the invaluable services rendered by our Librarian, Shri Lakshmi Narayan Tiwari, in helping me in completing this work and seeing it through the press. Services of Shri Saligram Yadav, Asstt. Registrar of the University in this regard are thankfully acknowledged.

Gaurinath Sastri

15th March, 1984.

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ŚĀBARA-BHĀṢYA*

* This was published in the Series in two instalments, the former in Vols. II, III & VI and the latter in Vols. VII & VIII which seems to be a supplementary list.

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* Quoted in Bhamati, p. 121.

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* This seems rather to mean undue application. In Śaṅkara's Bhāṣya on 3.4.33 Thibaut renders it "excessive weight (?)". See Vol. 2, p. 300.

"उपास्मै गायता नरः" (R. V. ix. 11. 1)—299.

"उपोप्तेऽन्यग्रहाः साद्यन्ते" (T. S. 6. 5. 2. 2) (उपवप् to fill up with earth)—378.

उभयतोदन्त्, having teeth on both jaws [See Śatap. 1 6. 3. 31 and उभयादन्त् in Vedic Index where it is rendered 'having incisors in both jaws']—744.

उभयमिह चोदनया लक्ष्यते अर्थनिर्यश्च (quoted in Nyāyamañjarī p. 268)—5.

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"उल्मुकैर्ह स्म पूर्वे etc." (Āpast Śr. xix 27. 17)—127, 753.

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ऊर्ध्वपात्र (यज्ञपात्रे उलूखलादौ, so Vācaspatyam see-Yājñ. Smṛti i. 182)—152.

"ऊषपुटैरपयन्ति (वाजपेये) [Cf. Śatap. v. 2. 1. 16 when we find अथैनमूषपुटैरनूदस्यन्ति which Sāyaṇa explains thus :— "ऊषपुटैः। ऊषक्षेत्रपांसव ऊषाः तानश्वत्थपत्रैः पुटीकृत्य तैः पुटैर्यूपेऽवस्थितं यजमानमभिलक्ष्योदस्यन्ति ऊर्ध्वान् प्रतिदिशं प्रक्षिपेयुः". Eggeling renders it 'bags of salt,' and they are thrown up to the sacrificer, who, with his wife, is mounted on a ladder placed against the यूप. See, too, Vedic Index, S. V. ऊष]—411.

ऊह, 'modification', change made in a *mantra* etc. when transferred from an original (प्रकृति) to a modified (विकृति) sacrifice—128.

ऋक्, comprises *mantras* divided into metrical feet ['यत्र पादकृता व्यवस्था स मन्त्र ऋग्नामा']—128.

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ज्ञातेष्टिन्याय--511.

जात्यन्ध, (जात्यन्धानामिव वचनं रूपविशेषेषु, p. 4; the Vedic Index omits this sense of जामि altogether. See J. R. A. S., 1914 pp. 301, 732)—4, 64-5.

जामिता दोष, the fault of repetition, sameness, similarity. In Śatap. 1. 3. 2. 8 Eggeling renders जामि 'a repetition' and in 1. 6. 3. 27 'sameness' and 'repetition'. On this latter passage Sāyaṇa says :–'एकरूपं यद्वस्तुद्वयं तद्विलक्षणेन वस्त्वन्तरेणाव्यवहितं तद्द्व्यवधानेन तद्वस्तु जामि भवति; in Nirukta iv. 20 (Vol. 2, p. 460) and x. 16 (Vol. 4, p. 67) जामि is said to have the three meanings भगिनी, बालिश, and पुनरुक्त. (See too Śabara on x. 8. 63 where he explains जामि by सादृश्य. See too Bhāmatī, pp. 77 and 642) —145.

"जामि वा एतद्यज्ञस्य क्रियते यदन्वञ्चौ पुरोडाशौ, उपांशुयाजमन्तरा यजत्यजामित्वाय" (T. S. 2. 6. 6. 4). Sāyaṇa's Bhāṣya on this *mantra* is as follows :—"यदन्वञ्चौ उपक्रमगतावाग्नेयाऽग्नीषोमीयपुरोडाशौ स्यातामेतेन यज्ञस्य जामि आलस्याय क्रियेत। अत आलस्यपरिहाराय तयोः पुरोडाशयोर्मध्ये उपांशुयाजं यजेत."

In the Bhāṣya on Ait. Br. iii. 47 (Vol. 2, p. 225), viz. "जामि वा एतद्यज्ञे क्रियते यत्र समानीभ्यामृग्भ्यां समानेऽहन्यजतीति," Sāyaṇa again explains जामि by आलस्य, but adds "प्रयुक्तयोरेवर्च्चयोः पुनः प्रयोगस्य चर्वितचर्वणसदृशत्वेनाऽनुचितत्वात्"; but Haug translates it 'laziness'.

On p. 669 of Jhā's translation of Tantravārttika (2.2.10) we read:—"When it so happens that between the offering of 2 cakes there is no other action to be performed, then we have the flow of *jāmi* [i. e., जामितादोष] and hence the mention of the removal of *jāmi* [i. e., अजामित्व] must be taken as eulogizing that action which would be laid down as to be performed between the 2 offerings and from

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भवता शाकमप्याहर्तव्यमिति काष्ठाहरणे शाकाहरणमुपाधिः—501.

भवन्ति वक्तारः, 'they say', or 'so people say' (Here and on. p. 484, it is वक्तारो भवन्ति. See J. R. A. S. 1914. pp. 306, 734, 208, 484) [See Kielhorn's paper in J. R. A. S. for 1898, pp. 19, 20, on this expression in Mahābhāṣya, vol 1, pp. 5 and 250, vol. 2, pp 272, 417, which he regards as an adaptation of the Pāli *vattāro honti* of the Jātaka]—94, 95.

"भसदा पत्नीः संयाजयन्ति etc" (भसद् = pudenda)—612.

"भस्मना इष्टकाः संयुज्यात्"—380.

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भावशब्दाः, words expressive of भावना and producing *apūrva*—109, 111, 113, 124.

"भिन्नं कपालमप्सु प्रवहन्ति"—680.

भिन्ने जुहोति स्कन्ने जुहोति" [See Śatap. 12. 4. 1. 6. 7 as to the breaking of a vessel or spilling of milk. Also Āśvalāyana Śr. 3. 11. 6–11] (See J. R. A. S., 1914, p. 301.)—650, 656, 677, 680, 719.

भिषज्, भिषक्ति [In the Pres. Indic. it is found in R. V. 7. 79. 2, viz., भिषक्ति विश्वं यत्तुरम्, 'all that is sick he heals' (or, according to Griffith 'he medicines)']. Under Jaimini's Sūtra 2. 2. 10, Śabara employs it in the sense of 'to remedy'. He says: आग्नेयाग्नीषोमीययोर्निरन्तरं क्रियमाणयोर्जामितादोष उक्तः, तं भिषजितुमुपांशुयाजमन्तरा यजति इति विहितम्". That is, in order to remedy the deficit that would be brought about by bringing those 2 offerings together, the *upāṁśuyāja* is brought in between them. He then says—कथं तेन भिषजिष्यते—' how will it be

* 'if they should rise up without completing it'—i. e., if they should fail to carry it to completion.

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*ईर्त्सेत्=सिद्धिमिच्छेत् '*Paraskara* Gṛhy. 1.5.7.18.

* Śāṅkhāyana Śr. 4.20.1.

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* Cf. Āpast. Śr. 9. 14. 11.

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* T. S. 4. 7. 14. 1.

† An Ekaha sacrifice for which Kaṇva Rathantara Sāman is prescribed (Jai. 9. 2. 48 and Āpast. 22. 10. 3).

* Āpast. Śr. 9. 23. 6.

* "अनालम्भुका स्प्रष्टुमयोग्या रजस्वला"--Sāyaṇa.

'शमीमय्यः स्रुवो भवन्ति हिरण्मय्यो वा"—118.

† शम्यु, N. of a son of Bṛhaspati (See Sāyaṇa on T. S. 2. 6. 10. 1, and शम्युवाक in Index to Jhā)—324.

शम्युवाक, [See Index to Jhā's Prabhākara Mīmāṁsā]—676.

शरीरग्रहणस्य तु न अदृष्टादृते किंचित्कारणमस्ति—507.

‡ "शरेषीकयानक्ति" ('He anoints him with a straw of *Darbha* grass.' Kunte)—413.

शवशिरःस्पर्शन—727.

* शाक्यानामयनं षट्त्रिंशत्संवत्सरम [So, too, Kātyāyana Śr. 24. 176 (p. 952), on which the same says : शाक्यानामयनमिति संज्ञा सत्रस्य .. तत्र तरसमयाः पुरोडाशा भवन्ति. But in Tāṇḍya Br. 25. 7. 1. this is called शाक्त्यानां सत्रं, and in the next *sūtra* it is stated that the Śaktya Gauriviti who used a *Puroḍāśa* of meat attained universal prosperity by means of that sacrificial session, at the river Yavyavati. The Āpastamba and Śāṅkhāyana Śrauta Sūtras also read शाक्त्यानां. Kunte has the reading of Śabara.]—433.

"शाखया गाः प्रापयति"+ (T. B. 3. 2. 1. 2)—474.

"शाखया वत्सानपाकरोति" (T. B. 3. 2. 1. 1)—474.

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"शाल्यर्थं कुल्याः प्रणीयन्ते etc." [Mahābhāṣya 1. 1. 23 (Vārt. 4) etc.]—220, 491.

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†. See Śatap. 1 9. 1. 24 etc.

‡. [For another reference to शरेषिकः see Śāṅkhyāyana Śr. 17. 3. 11]. The quotation, I now find, is from Śatap. 3. 1. 3. 13 where Eggeling renders it : "He anoints (the eyes) with a reed-stalk".

* So, too, Vol. II, p. 172 [9. 1. 39].

+. T. B. has पर्यंयति,

* For further explanation of this term, and for the list of Seven Sacrifice, see Śatap. Trans., Vol. 3, p. xii.

meaning properly 'termination, consummation', probably applied originally to the concluding rites of the *Soma* sacrifice proper. as the distinctive features of the several forms of sacrifice, but by a natural transition, became the generic term for the complete forms of sacrifice". (Eggeling's note on Śatap. 4-5. 3. 1. See too, Kunte's note on *sūtra* 3. 3. 28)—303. 383.

"संस्थाप्य पौर्णमासीं वैमृधमनुनिर्वपेत्" (See T. S. 2. 4. 2. 2; 2. 5. 3. 1 .—508.

"† संस्थिते संस्थितेऽहनि गृहपतिर्मृगयां याति स तत्र यान्मृगान्हन्ति तेषां तरसाः पुरोडाशाः सवनीया भवन्ति." This is connected with sacrificial session (lasting 36 years) of the Śākyas (or शाक्त्य); Kunte translates it thus :—"Every evening the sacrificer goes a-hunting; the flesh of every animal which he kills there constitutes the *Savanīya puroḍāśa* cakes"—433.

सकृत्कृत्वा कृतार्थः शब्दः—649-50.

सकृद्वचनेन ज्ञातस्य पुनर्वचनेन प्रयोजनम्—538.

* "संक्रम यज्ञेन यजेतान्नाद्यकामः" (For this य. see Vaitāna Sūtra 43. 22 Garbe's Edn)—179.

"संग्रामिणं चतुर्होत्रा याजयेत् etc." [' Reciting the *mantras* called *caturhota* he may cause a warrior's sacrifice. '—Kunte] —484.

† संज्ञप्त होम, an oblation to be offered after killing the sacrificial animal [Āpast. Śr. 7. 17. 3. One would infer from

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† Āpast. Śr. 23. 11. 12, 13. See also Vol. 2, p. 172 (9. 1. 39).

* The *Sūtra* is "संक्रमयज्ञः पूर्वकामस्य". "The Śrauta of Atharvaveda is Vaitāna Sūtra. It is named from the word with which it begins—Macdonell's Sanskrit Literature, p. 246.

† See JRAS, 1914, pp. 305, 732.

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‡ So *Pūrvapakṣa*, but the स्वामी is declared to be the 17th. See, however, Eggeling's note on 10. 4. 1 19.

* See Śāṅkhyāyana Śr. 15. 1. 16, 17.

†. At the least 17, at the most 24, persons ought to hold a sacrificial session [Kunte].

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* See note on Śatap. 8. 1. 1. 8 regarding *Svāra Sāmans*. Also Vedic Index—s. v. *Śunas-karṇa*, and Āpast. Śr. 22. 7. 20, 21, and Com. on Tāṇḍya. 17. 12. 1.

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* Cf. Āpast. Śr. 7. 14. 11, 12.

INDEX TO BOOKS VII-XII
OF
SĀBARA-BHĀṢYA*

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* This supplementary incomplete Index of the Vol. 2 of the Śābara-Bhāṣya was published in Vols. VII and VIII of the Old Series.

"प्रा स्मा अग्नि भरत" (Ait. Br. 2. 6; Āpast. Śr. 7. 15. 8)—180-81, 250.

"प्रोहि देव उशतो यविष्ठ etc." (R.V. 10. 2. 1, where the reading is पिप्रहि देवान् "Gladden the yearning gods, O thou most youthful etc.")—462.

"प्रैषाग्नेयेन वापयति मिथुनम् etc." [T. S. 6. 6. 5. 1 which reads (with Mādhava) प्रैवाग्नेयेन]—261.

"प्रोक्षणीरासादय etc." (Āpast. Śr. 2. 3. 11)—249.

"प्रोक्षिताभ्यां दृषदुपलाभ्यां पिनष्टि"—131.

"प्रोक्षिताभ्या मुलूखलमुसलाभ्यामवहन्ति" In the Vedic Index this is called *Plakṣa prāsravaṇa* in accordance with Tāṇḍya Br. 25. 10. 16, and is said to be 'the N. of a locality 44 days journey from the spot where the Sarasvatī disappears'. The meaning which I have given is Garbe's. (MW)—131, 222.

"प्लाक्षप्रस्रवण", N. of place where the Sarasvatī rises (See Vedic Index)—360.

"प्लाक्षं प्रस्रवण प्राप्यं etc." (Āpast. Śr. 23)—360.*

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* In the Old Series here we find the mention of "to be continued; but it did not continue further in the Series.